

## Review #3 of Bhante Punnañi's Lessons

### Pañcupādānakkhandhā

The 5 Personalized Constituents Of The Process of Perception




## THE FIRST NOBLE TRUTH




### THERE IS SUFFERING (**DUKKHA**)

- This is the noble truth of suffering: (1) **birth** is suffering, (2) **aging** is suffering, (3) **illness** is suffering, (4) **death** is suffering;
- (5) separation from what is **pleasing** is suffering;
- (6) union with what is **displeasing** is suffering;
- (7) not to get what one **wants** is suffering;
- in brief, (8) **personalizing the five constituents of the process of perception** (*pañcupādānakkhandhā*) is suffering.



## WHAT IS PAÑCA-KHANDHA


(Based on Common Translations)




### Common Translations:

- ❖ **Skandhas** (Sanskrit) or **khandhas** (Pāḷi) means "heaps, aggregates, collections, groupings";
- **Rūpa** - "form" or "matter": object, body, materiality, corporeality;
- **Vedanā** - "sensation" or "feeling": sensory experience of an object, either pleasant, unpleasant or neutral;
- **Saññā** - "perception": sensory and mental process that registers, recognizes and labels;
- **Saṅkhāra** - "mental formations": constructing activities, conditioned things, volition, karmic activities; all types of mental imprints and conditioning triggered by an object;
- **Viññāṇa** - "consciousness": discrimination or discernment, awareness of an object and discrimination of its components and aspects.

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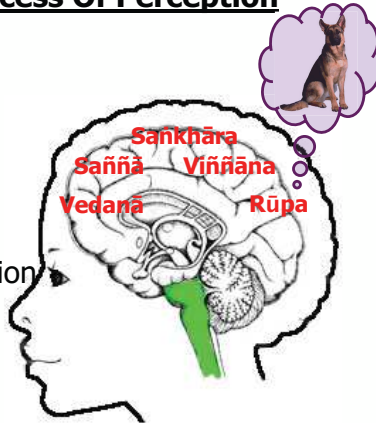
## THE PROCESS OF PERCEPTION





### Pañca-khandha (Commonly "The 5 Aggregates")

#### The 5 Constituents Of The Process Of Perception

1. **Rūpa** – Mental Image
2. **Vedanā** – Feeling
3. **Saññā** – Sensation
4. **Saṅkhāra** – Mental Construction
5. **Viññāṇa** – Perception



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## MIND AS AN ACTIVITY

### THREE PARTS OF MENTAL EXPERIENCES:

- **Viññāna** : **Process of Perception** ("perception")
  - aware of what was perceived through the sense organs;
- **Mano** : **Cognitive Process** ("cognition & conception")
  - categorized interpretation of perception giving meaning (*nāma*) to what was perceived (*rūpa*);
- **Citta** : **Affective Process** ("mood / temperament")
  - emotional reaction (*tanhā*) to emotional excitement giving rise to mood and temperament (emotional state of mind);
  - personalizing the experience (*upādāna*) leading to the notion of a self-centered existence (*bhava-tanhā*).



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## Sensation of Colours

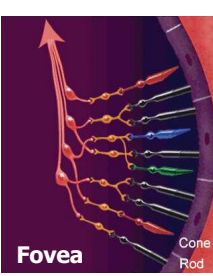
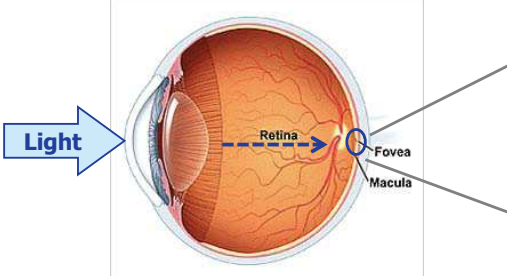
- The simple act of seeing a colour triggers a **spontaneous reaction** in the central nervous system - this is automatic;
- It isn't caused by any association, but by the wavelength of the colour;
- Objects reflect light at different wavelengths, and our brain interprets these wavelengths as different colours;
- Blue (the shortest wavelength) through green and yellow, to red (the longest wavelength);
- The long wavelengths (red & orange colours) are said to **arouse (agitate) the nervous system** - heart rate and blood pressure increase.
- The short wavelengths (blue, green & violet colours) are meant to **relax (soothe) the nervous system**.

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## Light Sensitive Cells

- ❖ Approx 150 million Rod and Cone cells in Macula (d5.5mm);
- ❖ Rod cells sense shades of gray, blurry images;
- ❖ **3 types of Cone cells** concentrated in Fovea (d1.5mm);
- ❖ Cone cells sense specific range of colours in sharp focus;
- ❖ Each Cone cell sensitive only to one range of wavelength (Red, Green, or Blue).

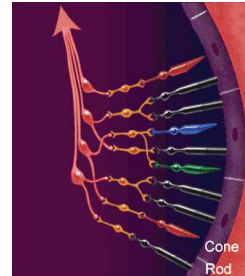
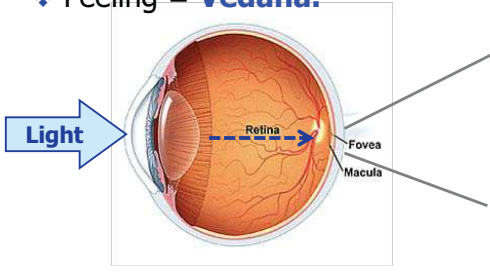


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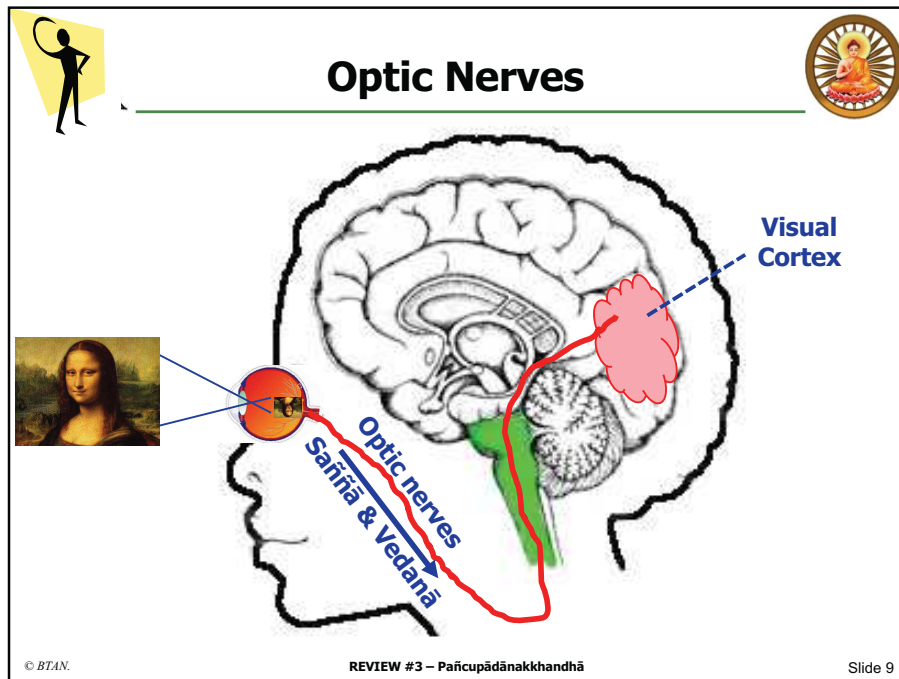


## LIGHT SENSATION

- ❖ Rod cell senses light of any wavelength in visible spectrum;
- ❖ Cone cell senses light of wavelength of its type (R, G, B);
- ❖ Light stimulation of Rod or Cone cell causes a sensation;
- ❖ Every stimulated cell sends the sensation to the brain;
- ❖ Sensation = **Saññā**;
- ❖ Feeling = **Vedanā**.



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## SENSE STIMULATION

Environmental activities stimulate the sense organs:

- SIGHT: Reflected light stimulates cone and rod cells in the retina;
- HEARING: Air vibration stimulates the ear-drum;
- TOUCH: Pressure, temperature, vibration, chemicals stimulate tactile sensory receptors under the skin;
- SMELL: Odorant molecules bind to receptor cells in the olfactory bulb;
- TASTE: Flavour molecules react chemically with gustatory sense receptors in the taste buds;

☐ **Stimulations trigger sensation (“saññā”) and arouse feeling (“vedanā”) in nervous system.**

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## SENSATION ("saññā")

❖ Stimulation of sense organ triggers nerve impulses or **sensation** ("saññā") in the nervous system carried to the brain:

- **SIGHT:** sensation refers to the sensing of wavelength ("colour") and intensity ("brightness") of the light stimuli;
- **HEARING:** sensation refers to the sensing of air vibration frequency ("pitch") and amplitude ("loudness");
- ...etc

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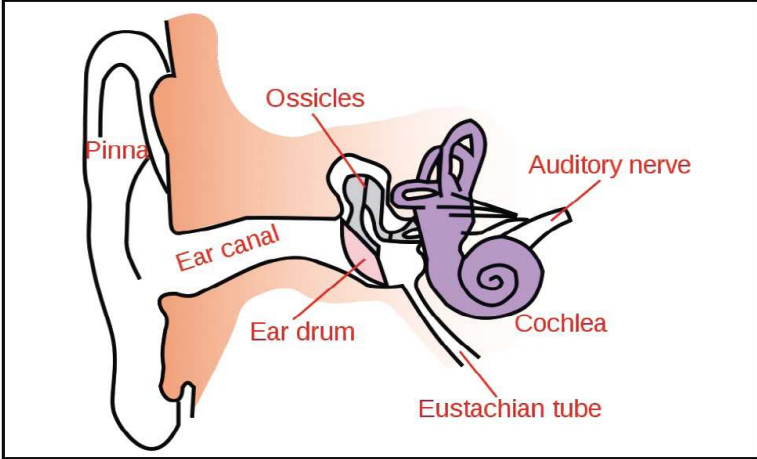
## FEELING ("vedanā")

❖ Sensation ("saññā") invariably arouses a **feeling** ("vedanā") in the nervous system (inseparable):



- **SIGHT:** feeling refers to how the nervous system is irritated by long wavelengths (**red, orange, yellow**) and high intensity (**bright**) light, and soothed by short wavelengths (**blue, green**) and low intensity (**dim**) light;
- **HEARING:** feeling refers how the nervous system is irritated by high frequency (**pitch**) and **large amplitude** (loud) sound waves, and soothed by low frequency and soft mellow sound waves.

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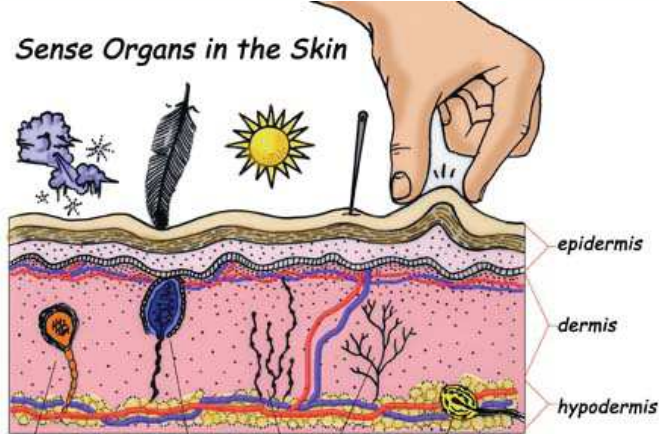
**Ear Canal**



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**Touch Receptors under the Skin**


*Sense Organs in the Skin*



epidermis  
dermis  
hypodermis


<b>thermo-receptor</b> Sensing Temperature	<b>Meissner's corpuscle</b> Sensing Vibration	<b>nociceptor</b> Sensing Pain	<b>pacinian corpuscle</b> Sensing Pressure
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## VIÑÑĀṆA (6 Types)

### Perception & Consciousness



**SENSE PERCEPTION:**

1. **Cakkhu-viññāṇa** – Eye perception (seeing)
2. **Sota-viññāṇa** – Ear perception (hearing)
3. **Ghāna-viññāṇa** – Nose perception (smelling)
4. **Jivhā-viññāṇa** – Tongue perception (tasting)
5. **Kāya-viññāṇa** – Body perception (touching)


**CONSCIOUSNESS:**

6. **Mano-viññāṇa: Conception of Sense Perceptions**
  - Consciousness, Cognition (Re-cognition)
  - Conception (Categorization)
  - Thinking (Intellect)

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## CONSCIOUSNESS (Cognition)

### (Manoviññāṇa)




**Cognitive Process**


**Mano**


Categorized Past Dhamma

Re-cognition


**PERCEPTION**  
What was perceived by the sense organs

**Cakkhu** 


Odor entering the nose  
**Ghāna** 

**Jivhā**   
Flavour touching the tongue

**Sadda**  
Sound

**Sota** 

**Kāya**  
Tangibles stimulating touch receptors



**CONCEPTION**  
What was recognized by categorization of what was perceived

**Rūpa** Sight

**Gandha** Smell

**Phoṭṭhabba** Touch

**Rasa** Taste

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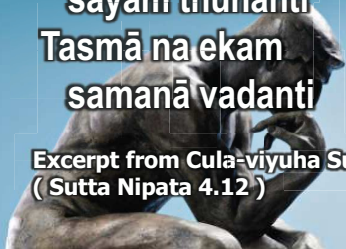


# What Is Truth?

**Ekam hi saccam  
na dutiyamatthi  
Yasmim pajā  
no vivade pajānam,  
Nāna te saccāni  
sayam thunanti  
Tasmā na ekam  
samanā vadanti**

**If truth is one,  
and no second exists,  
Debates will never arise  
among folks;  
A variety of truths  
they themselves do form,  
Gurus therefore never  
speak of one truth.**

Excerpt from Cula-viyuha Sutta  
( Sutta Nipata 4.12 )



# Truth Is Experiential

**Never was there  
a variety of truths,  
Other than sensations  
always in the world;  
Creating views using  
speculative logic,  
They speak of a duality:  
falsehood and truth.**

**Na heva saccāni  
bahuni nānā  
Aññatra saññāya  
niccāni loke,  
Takkañca ditthisu  
kapappayitvā  
Saccam musāti –  
dvayadhammāhu**

Excerpt from Cula-viyuha Sutta  
( Sutta Nipata 4.12 )

